

EXTRACT
OF
Pastoral Instruction
IN 1875
BISHOP OF ALTON.

ISSUED APRIL 1925. 1075

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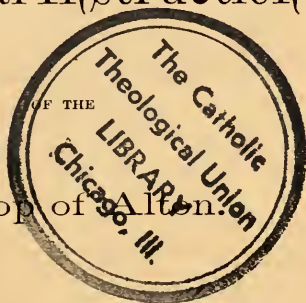


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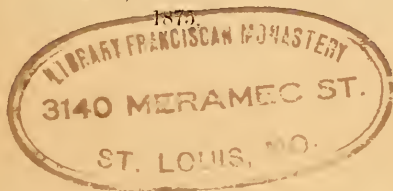



ISSUED APRIL THE 12TH, 1875.

ALTON, ILLINOIS.

PERRIN & SMITH, BOOK AND JOB PRINTERS.

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P R E F A C E .

THE following pages contain as much of our "Pastoral Instruction," issued for the Government of Parishes, &c., as may be of service to the Lay Trustees and Directors of the Parishes of our Diocese. We wish these gentlemen to fulfil the duties of their respective offices as faithfully and punctually as other officers of the Diocese. To do this they must know these duties—that they may obtain this knowledge, is the end of this Extract, a copy of which we wish every Trustee to possess. The Trustees and Directors of our Parishes must be selected from amongst the best members of their congregations; they are therefore supposed to be competent and willing to help their respective Pastors promote the interests of religion by every means in their power. We trust that these instructions will prove of great service to them, particularly in the formation of new parishes, or during the vacancy of the same, or the absence of Pastors.

Nothing omitted in this Extract shall be construed to mean a change in anything contained in the larger work

from which it is taken, to which, or rather to the Pastors possessing it, Trustees, Directors and others, must look for an explanation of what may not appear to them sufficiently clearly expressed in this: what is here added is intended as an explanation of what is there found. That both works may attain their end, is the fervent prayer of their author.

✠ P. J. BALTES,

BISHOP OF ALTON.

Given at Alton on the 21st day of May, A D. 1875.

Extract of Pastoral Instruction.

CHAPTER FIRST.

FORMATION AND LIMITS OF PARISHES.

1. THE Bishop alone, has a right to divide his Diocese into parishes, and to form new ones, when he considers such expedient; to determine their limits, to appoint their Pastors, and, fix their salary.—Con. Trent, Sess. xxi., C. iv., De Ref.—Balt.

CHAPTER SECOND.

APPOINTMENT OF TRUSTEES AND THEIR DUTIES.

PASTORS of the Diocese, secular and regular, and Lay Trustees, shall observe the following regulations: If any Priest of the Diocese, secular or regular, shall knowingly and willfully violate them, or any one of them, or allow such

to be done by others, his faculties shall be withdrawn. Lay Trustees guilty of such violation shall be deprived of their office.

2. Every congregation or parish shall be legally incorporated under such general or special act as the Bishop of the Diocese may designate. The Bishop, his Vicar General, and the Pastor of the congregation shall be Trustees, ex-officio. These select and appoint two laymen, practical members of the Roman Catholic Church, of good standing, and competent to read, write and cipher, and keep accounts well; subjects of the Pastor, who shall then be Trustees of such parish or congregation, and shall hold their office respectively for the time designated in the certificate of appointment. These five Trustees shall have the control and management of the property belonging to the congregation, and shall administer all the temporal affairs thereof, as hereinafter stated.

3. The officers of the church or parish shall be, the President, Treasurer and Secretary. The Bishop, or in his absence, the Administrator of the Diocese, shall be the President thereof, ex-officio. Of the laymen appointed, the one shall be Treasurer, the other Secretary, as

determined by ballot annually. The Treasurer, however honest he may be, unless dispensed with by us, shall give ample security, secured by bond, for the faithful administration of the duties of his office. The security shall be in proportion to the largest amount which will probably be deposited with him, at any one time, during the term of his office.

4. The majority of the Trustees shall constitute a quorum for the transaction of business. No transaction of the Board of Trustees, however, shall be binding, unless it be in conformity with the statutes, rules and regulations of the Diocese of Alton.

5. The Board of Trustees shall select and appoint, annually, two or more responsible men, practical members of their congregation, who shall be considered competent to assist them, by their advice and otherwise, in the transaction of business pertaining to the Board. The men thus elected shall be called the Board of Directors of N. N. Church. The Trustees shall consult them on all important matters pertaining to the transactions of the Board, but, according to the act under which parishes are now incorporated, they can have no legal

vote in the transaction of the business of the Board of Trustees. The Pastor is, ex-officio, President of the Board of Directors, and in the absence of the Bishop and Vicar General, he shall preside at the meetings of the Board of Trustees.

6. There shall be at least one annual meeting of the Board of Trustees. Regular meetings may be held at such times as the Board may direct. Special meetings may be called at any time by the Bishop, or, in his absence, by the Vicar General or Pastor. Whenever it shall not be convenient for the Bishop, or the Vicar General to be present, it shall be competent for either or both to vote by proxy, or by letter or otherwise in writing, and such vote shall be received and recorded as if they were personally present.

7. The Treasurer shall keep regular accounts of the receipts and disbursements of the church, which shall at all times be open to the inspection of any of the Trustees or Directors. He shall receive all the funds of the church and keep such in the name of the Board, on deposit, in some safe bank, if practicable, or as ordered by the President of the Board. Checks

shall only be paid when signed by the Treasurer and countersigned by the Pastor.

8. Pew-rents may be collected as follows, viz: The church shall be divided into aisles. At a meeting of Trustees and Directors, the Pastor shall appoint, annually or oftener, from their number one collector for each aisle. It shall be the duty of each collector to keep a small book containing the number of each pew in the aisle assigned him, the name of the holder and the price at which the pew is let. He shall also mark in this book, on the same line with the above, payments of pew-rent as they are made during the year, quarterly or otherwise.

9. On the last day of the month, or as soon thereafter as possible, at a meeting held for this purpose, each collector shall give the Secretary of the Board of Trustees, a specific account of the receipts since the last meeting, and the Treasurer shall give him a like account of the disbursements, and the end for which each payment was made.

10. Collectors shall not receive the rents of pews which are not in the aisles assigned them. The Pastor or other members of the Board of Trus-

tees and Directors, shall only receive pew-rent when the proper collector cannot be conveniently found.

N. B. Pew-rents shall not be collected in church during service.

11. When the Pastor, or other member, or members of the Board of Trustees, or of the Board of Directors receive Sunday collections, or other moneys belonging to the Treasury of the church, or deposits, when and where we permit such, they shall not fail to give receipts for such, and to deposit this money with the Treasurer of the Board of Trustees; if deposits, not later than two weeks, if other monies, not later than a month from the time it was received. The Treasurer shall give them a receipt for this money. When a member of either Boards, who is not a regular collector of pew-rents receives such, he shall hand it over to the proper collector.

12. The accounts of the Treasurer and Secretary shall be examined and adjusted by the resident members of the Board, at least once in three months and once a year, they, i. e., all the accounts of the year, shall be printed or written, and published to the congrega-

tion, during the principal service, on the first Sunday after the first day of January of each year, or as soon thereafter as practicable. One copy of this annual account, signed by the Pastor and Lay-Trustees, shall be sent to the Bishop of the Diocese as soon as possible after such has been read to the congregation; if of a place which has a resident Pastor, between the first Sunday of January and the first of February following; if of an out-mission, between the first of January, and the first of March of the same year; another shall be preserved in the account book kept at the church.

13. The Pastor shall have the custody of the books, papers, and corporate seal of the Board. The Secretary shall keep the minutes and notify the members of meetings, general and special.

14. No member, or members, clergymen or laymen, of the Board, shall have any power or authority to sign any note or other evidence of debt, or to contract any debt or liability on the part of the corporation; indebtedness binding on same can be created only in pursuance of a special resolution for that purpose, which resolution must be entered on the minutes, and

signed by at least three Trustees, if not exceeding three hundred dollars in the aggregate, and by all the Trustees, if it exceed that sum. No note or other evidence of debt shall be binding on church or Trustees, unless it be signed by at least three members of the same Board.

15. The following is the form of bond given by the Treasurer of our Cathedral. We wish the same officer of every congregation or other Roman Catholic corporate body of the Diocese to give the same. Names of persons and places must, of course, be made correspond to the circumstances:

Know all men by these presents, that we John Nelson and Thomas Jones and William Turner, all of the city of Alton, in Madison county, State of Illinois, are held and firmly bound unto St. Peter and Paul's Roman Catholic Cathedral of Alton, Ill., in the sum of two thousand dollars, good and lawful money of the United States, to be paid to the said St. Peter and Paul's Roman Catholic Cathedral, its successors and assigns to which payment, well and truly to be made, we bind ourselves, our heirs, executors and administrators, and every one of them, firmly by these presents.

Sealed with our seals this day of A. D. 18

“WHEREAS, The said St. Peter and Paul’s Roman Catholic Cathedral of Alton, Ills., is a body corporate, duly and legally incorporated, under an act entitled “An act to provide for the holding of Roman Catholic churches, cemeteries, colleges, and other property ;” approved and in force March 8th, 1869. And.

“WHEREAS, The said John Nelson is the Treasurer of said St. Peter and Paul’s Roman Catholic Cathedral—now, the condition of the above obligation is such, that if the said John Nelson shall well and truly perform, observe and discharge all the duties of his office as such Treasurer; and shall duly and fully comply with all the rules, regulations and by-laws of said corporation appertaining to his office; and shall properly and securely keep all money that comes into his possession, as such Treasurer, and pay out the same only as is provided by the rules and regulations of said St. Peter and Paul’s Roman Catholic Cathedral, and shall at the expiration of his office, whether determined by resignation, removal, or otherwise, pay over to his successor all money belonging to said St. Peter and Paul’s Roman Catholic Cathedral, and save and keep harm-

less the said St. Peter and Paul's Roman Catholic Cathedral from any loss or damage, occasioned by his actions, or omissions, as such Treasurer, then this obligation is to be void, otherwise to remain in full force and virtue.

“JOHN NELSON, [SEAL.]
 “THOMAS JONES, [SEAL.]
 “WILLIAM TURNER,” [SEAL.]

N. B.—When the Treasurer deposits the monies of the Board as directed by the above regulations, he shall not be held responsible for their loss. He shall, however, give security as above.

CHAPTER THIRD.

THE OWNERSHIP AND ADMINISTRATION OF PROPERTY.

16. THE administration of all ecclesiastical property, (except such as belongs to a religious community and is clearly exempt by the canons,) movable and immovable, including the increase, gain, or emoluments from, or by occasion of same; of the *jura stolæ*, etc. belongs, *de jure*, to the Bishop of the Diocese; to others only, as far as he may cede such to them.—Can.

41 Apost.—Conc. Tol. 111 can. 18—Worms, can. 6—Conc. Trident. passim—Balt. Titulus iv.

17. In this Diocese the ownership of church or other property (real estate) acquired for the use and benefit of a special Roman Catholic congregation, religious community or society, shall be vested in the corporate name of said congregation, community or society, if such be properly incorporated; if the congregation, community or society, as the case may be, be not properly incorporated, and cannot then be incorporated under a suitable law, the title of such property, if it be for a congregation, shall for the time being, be vested in the Bishop of the Diocese; if for a religious community, or a secular Catholic society, it shall be vested in the corporate body now known as "The Diocese of Alton, Illinois," until such community, or society can be incorporated under a suitable law, when, in case it can be proved that such was the intention of the testators, or donors, the title of the property in question shall be transferred from "The Diocese of Alton, Illinois," to the corporate body representing the community or society, for which it was originally intended.—Balt. 189.

18. The ownership of property (real estate) acquired by purchase, bequest, or otherwise, for religious, eleemosynary, educational cemetery, or other purposes, not intended for any special congregation, community or society, shall be vested in the above named corporate board, now known as "The Diocese of Alton, Illinois."

19. The ownership of church and other property acquired, or to be acquired, by purchase, bequest, donation or otherwise, must be conveyed to the parties who are to hold, or administer the same, in clear and unmistakable language. When the conveyance is to be made to the Bishop of the Diocese, his baptismal and surnames, and the name of the place, county and State in which he resides, must be inserted; if to an incorporated Roman Catholic congregation, religious community or society, the corporate name of the congregation, community or society, as the case may be, together with the name of place, county and State where it exists, must be given.

20. To prevent the possibility of scandal, and to secure beyond danger of loss, or other embarrassment, the property mentioned in this

chapter, we ordain that no clergyman, secular or regular, or other private individual, shall vest, or have vested, in himself the ownership of any church, cemetery, eleemosynary, educational, or other property (real estate) acquired by purchase, bequest, donation, or otherwise, for the use and benefit of Roman Catholic subjects of the Diocese, or for any Roman Catholic congregation, religious community or society in the same, unless this should be found expedient to protect such property against the encroachments of usurpers, of which expediency the Bishop of the Diocese shall be the judge.

21. To prevent mistakes in matters so grave, Clergymen, congregations or others who intend to secure property by bequest, purchase, donation or otherwise, for any of the above named purposes, should know how to have the instrument conveying such property made in a legal manner, or they should apply to the Chancellor of the Diocese for the necessary information.

N. B.—Conveyances containing conditions, the non-fulfillment of which, would expose Roman Catholic Churches, Public Chapels, cemeteries, sacred vessels, etc., to the danger

of being profaned, shall not be accepted by any congregation, religious community or society.

CHAPTER FOURTH.

ERECTION AND IMPROVEMENT OF CHURCHES AND OTHER BUILDINGS.

22. LET no clergyman or layman, under any pretext, commence the building of a church before obtaining permission from the Bishop of the Diocese to do so. Having obtained this permission the church shall be built on the place designated by the Bishop. This shall be observed by all, seculars and regulars, by Clergy and people. And what is here said of churches, shall be understood also of parsonages, school houses, convents, academies, colleges, asylums, hospitals and all other notable buildings, as far as they fall under the jurisdiction of the Bishop of the Diocese.

23. Before the erection of a church, educational eleemosynary, or other religious, or ecclesiastical building, be commenced, the title of the land on which it is to be erected must be proved good from a correct extract of titles,

and this even, when the congregation or community, has been in possession for many years. It must also be made clear that the property is free from all tax, mortgages, or other incumbrances. The ground shall be accurately measured by a professional surveyor; the site accepted by the Bishop, and the ownership thereof duly vested in the same, or in Trustees, as stated in chapter 3rd.

24. When the deed has been drawn up, before it is recorded, it shall be examined by disinterested parties, who shall be competent to decide as to whether the description of the property conveyed by it be correct. It shall, also, before it be recorded, be submitted for approbation to the Chancellor of the Diocese. When this has been done, and the title and conveyance of same proved perfect, the deed shall be recorded and returned to our Chancery Office, unless it be of the property of a religious community, or other independent corporate body, in which case the community, or corporate body in question shall have the custody of such deed. Within the last six years, we have found four churches of this Diocese built on lands which did not answer to the

deeds given of them. These churches cost, in the aggregate, not less than a hundred thousand dollars. How many more there may be in the same fix, we know not.

25. Without the special consent of the Bishop, no church, parsonage, school house, hospital, asylum, or other such building, shall be erected in the business part of a town, or city, nor less than three hundred feet from a railroad, or five hundred feet from a grave-yard in which the dead are being interred. Nor shall any such building be put up near the church of any other denomination, or near a public school house, or a mill, factory, or any other building causing noise or excessive dust, by which the quietude and cleanliness so desirable about a church, parsonage, school, &c., might be interfered with.

26. According to the discipline of the Church, the Bishop of the Diocese has the exclusive right to determine as to what changes, or improvements, shall be made in or about a church, and no Clergyman, or layman, Trustee, or other person or persons, can, without his permission, cause the sanctuary of a church to be torn down, or altar to be taken away, or

changed; or new openings to be made for windows or doors, or old ones to be closed, or any other change, whatever to be made in the building, without usurping Episcopal authority, and laying themselves open to severe censures. To put a stop to all arbitrary abuses, such as we have witnessed on this head, we command these wise regulations of the church to be strictly observed. Where any serious accident befalls a church, by fire, a storm, or an earthquake, or by breaking into it, or the tabernacle, to steal, or violate sacred things, in the absence of the Pastor the Trustees must report such, and the principal circumstances connected therewith, to the Bishop without unnecessary delay.

27. When clergymen, congregations, or others, have recourse to the Bishop of the Diocese for permission to erect, enlarge, change, or otherwise notably improve a church, or other property, they shall, unless dispensed by him, present a plan and specifications, of the building to be erected, the changes or improvements to be made, or other work to be done; which plan and specifications, if of a building, must be gotten up by a professional and competent

architect, and be approved of by the Bishop, before further steps be taken towards commencing the work. They shall also present an estimate, made by competent mechanics, of what the work in contemplation will cost. They shall further state the amount of means they have on hand, or secured, for the commencement and prosecution of the work.

28. To prevent embarrassment and scandal, we ordain that, unless dispensed with, for good reasons, by the Bishop, no clergyman, congregation, religious community, or others, under his jurisdiction, shall commence the building of a church, school-house, parsonage, or any other considerable work of the kind mentioned in this chapter, unless at least, two-thirds of the amount required for such work be either on hand, or so secured by good notes, that it may be collected when needed.

29. All contracts for erecting new buildings, or notably changing those already erected, as also for all other considerable works, must be drawn up in legal form, in writing, according to the written specifications, and estimate of the work to be done, in which must be explicitly mentioned: *a.* What work is to be done,

and by whom; *b.* In what manner it shall be done; *c.* When it shall be commenced, and when finished; *d.* How much per day shall be forfeited by the builder, or contractor, for every working day, which the work may remain unfinished after the expiration of the stipulated time; *e.* The kind and quality of materials to be used; *f.* By which of the contracting parties materials shall be furnished and delivered on the ground where the building is to be erected, or other work to be done; *g.* In how many installments payment shall be made; *h.* How far the work must be advanced before each payment be made; *i.* How much shall be paid at each installment.

N. B.—It shall be especially mentioned in the contract that the observance of the Holy days of the Catholic church, by contractors and workmen, shall not break the contract, and that extra work shall not make it void, but shall be paid for as may be agreed upon before such extra work be done.

30. In letting a contract, the preference shall be given to those who contribute towards the work, only when they are as good mechanics, and as reliable as others, and their bid as

low as that of others. Let it, however, be borne in mind that the lowest bidders are not always the cheapest and best workmen. No considerable job of any kind shall be let to irresponsible, or incompetent mechanics or workmen.

31. However faithful and reliable the parties contracting for the work may be, they shall give ample, good and legal security, secured by bond, for the faithful and punctual performance of the work, and fulfillment of the contract in all its parts; the security thus given shall amount to the sum for which the work is to be done. Members of the congregation in which the work is to be done shall not be taken as security.

32. No brick church, however small, shall be put up with main walls less than eighteen inches, i. e., two bricks, in thickness, whether these walls be supported by buttresses, or not. In the larger churches and halls, the main doors shall open outward. No school-house, or parsonage shall be put up with outside walls, even in the upper stories, less than thirteen inches thick, unless where these walls be well braced by partitions, and a circulation of

air be left between them and the plastering. A school-room shall not measure less than eleven feet from floor to ceiling. In parsonages the rooms on the principal floor shall not measure less than ten feet; those on the second floor, unless it be an attic, not less than nine feet in height. When small churches are to be erected for growing congregations, they shall be built so high that they may afterwards be enlarged without detriment to their appearance.

33. All churches, parsonages, school-houses, convents, colleges, asylums or other buildings belonging to Roman Catholic congregations, or other Roman Catholic corporate bodies of the Diocese, shall be insured against loss by fire, in the name of the body in whom the ownership of such property is vested. The omission of this shall be treated as a grave neglect of duty on the part of Pastor and Trustees, Director or other superior. Such property, if of brick or stone, need only be insured for one-quarter or one-third of its value, unless the debts resting on same be greater, in which case the insurance shall be made to cover such debts.

34. Particular care shall be taken to have

joists and supports of floors and galleries of churches, halls and school-houses so strong and secure that the least possible fear of danger may never arise. Galleries shall not be suspended from the framework of the roof, but must be supported by strong posts resting, not on the joists or floor of the building, but on broad foundations of limestone or other solid rock. To avoid accidents, the supports of galleries and elevated floors of churches, halls and school-houses, should be examined from time to time, particularly before occasions when extraordinary weight or pressure is to be brought to bear on them. Towers and steeples should be so put up, disconnected from the main walls of the building, from the bottom to the top inclusive, that they may settle without cracking the walls of the building. When a tower, or other addition is put to a building which has been standing for some years, to prevent unequal settlement, no part of the new addition shall rest on the foundation of the old building. Towers must be so constructed as to bring the bells to be placed in them above the ridge of the roof. In the erection of churches an eye should be had to their heating. We

shall not allow a church to be built where this is omitted. Care must be taken to run the flues up as straight as possible, and to have them of sufficient capacity to carry off the smoke; for a large coal stove the flue shall not measure less than 12 by 12 inches; for a furnace it must have twice this capacity.

35. Should any Clergyman, Trustee, Trustees, or others, without our consent given in writing, set aside the precautions, or any of the precautions or regulations which we have here prescribed for the clearing up and securing of the title of property, or the putting up of buildings, or of making contracts, the action of such a Clergyman, Trustee, Trustees, or others, shall be regarded as a grave violation of the statutes of the Diocese, and treated as such. Such action shall also be illegal according to sections 4 and 5 of "An act to provide for the holding of Roman Catholic churches, cemeteries, colleges and other property," and they shall be held personally responsible for what they do, and for the losses incurred, or indebtedness created, by such omission.

N. B.—Should congregations, or Trustees, object, as they have often done, that they have

not the means to have plans and specifications gotten up, or walls of buildings put up as strong as required by this chapter, they shall not build until they be able to raise such means.

36. It is the duty of Pastors and Trustees, to see that the church, and everything belonging to it, be kept in good order. Leaky roofs must be repaired without delay. To keep the walls from cracking, water must not be allowed to get under the foundation; to prevent this the gutters and spouting must be kept in good repair, and the water conducted thereby led away from the walls of the church. To prevent the ceiling from cracking or being otherwise damaged by leakage, caused by the swaying or settling of steeple, the latter should be erected outside of the main building, forming a part of the main wall from which, however, it must be disconnected as above stated.

N. B.—Church and church property (real estate) in use, shall be fenced in, in a manner becoming the use made of it.

CHAPTER FIFTH.

ALTAR, TABERNACLE, SANCTUARY, ETC.

37. We find altars and pulpits of very different sizes, adapted, as would appear, to the size of the one who had them built. It must be clear to every one that this rule is not a good one. The altar shall not be lower than three feet four inches, nor higher than three feet six inches. The table of the main altar shall not be less than twenty inches wide, nor shorter than eight feet six inches, though it may be longer, viz: nine, ten, or eleven feet, to suit the size of the church.

38. The tabernacle should be constructed of wood to prevent dampness, and large enough to contain, at least, two ciboriums. When the altar is built of marble, or of material other than wood, the tabernacle may be made of the same, but lined inside with wood. Besides this, the inside must, in every case be lined all over, the door included, with nothing less precious than white silk, though what is better, v. g. gold or silver cloth, may be used. The bottom, or floor, must be covered with a blessed corporal, used exclusively for this purpose.

39. Revolving tabernacles are strictly for-

bidden, and very justly so. We have been an eye-witness of several instances where the ciborium, containing the sacred species, fell from the niche, and was not recovered but with much labor and anxiety, and the breaking of the tabernacle and part of the altar. In a circular of May 17th, 1872, we suggested that these revolving tabernacles be dispensed with as soon as possible, and forbade new ones to be made. We now forbid their use altogether after the first day of January next, under pain of suspension.

40. It is strictly forbidden to place relics, pictures, statues, flowers, candles, transparencies, or anything, except a crucifix on the top of the tabernacle.—See Balt. 266, De Herdt iii, 179, 3.

41. The Sacristan, unless he be in major orders, shall neither place the key into, nor draw it from the tabernacle door.—See Muehlbauer, Vol. iii. Pars. ii., pag. 363. Except in case of fire, or other accident threatening the destruction of the sacred species, only a Priest, or a Deacon, is allowed to take the Blessed Sacrament from the tabernacle, and they shall never do this without first lighting two wax candles, and putting on surplice and stole.

Laics or religious, not priests, shall not have the custody of the tabernacle key.

42. The sanctuary should be spacious and well ventilated. Windows behind the altar, unless their base be above the highest part of the tabernacle, and very heavily colored, hurt the eyes and destroy the appearance of the altar and sanctuary; they should, therefore, as a rule, be left out.

43. The communion railing shall not be lower than two feet three inches, nor higher than two feet five inches; it should be left sufficiently open between the rails, to allow what is on the sanctuary floor to be seen by those who are in the body of the church. The top step outside the communion railing, on which persons kneel whilst receiving communion, must be on a level with the floor on which the Priest stands, when giving communion; it must be at least ten inches wide. Where this is not the case we wish to see it changed without delay. The other steps leading up to the railing should be from sixteen to twenty inches wide. Those at the altar shall never be less than a foot wide, and must be of uneven number. The risers of steps to the

sanctuary, and of those ascending to the altar, shall never be more than six or seven inches high. The pulpit should not measure more than two feet ten inches from its floor to the top.

44. The pews, to be comfortable, must be at least two feet seven inches apart, the back of each pew two feet eight inches high, from floor to top of back. The kneeling bench must be six or seven inches high from the floor, and stand back nine inches from a perpendicular line, drawn from the top of the back of the next pew ahead to the floor. The aisles should be of sufficient width to leave ample room for a procession with canopy to pass up and down. The middle aisle should not, even in small churches, be less than six feet, the side aisles five feet wide.

45. Having no other reliable fund, sufficient to support the Clergy and keep up Divine Service, the pews of churches shall be let annually, semi-annually, or quarterly, as the Pastor and Trustees may decide, either to the highest bidder, or at a fixed price. All congregations must submit to this rule, or they shall be left without a Priest. Unless where

the parish is encumbered by heavy debts, the rent of pews should not amount to more than sufficient to meet current expenses. This may be an inducement for parishes to pay off their debts as soon as possible.

CHAPTER SIXTH.

PASTORAL RESIDENCE.

46. Every congregation desiring to have a resident Pastor must have a parochial residence. This residence shall be as near the church as practicable; never more than twenty or thirty feet therefrom; the Parochial Clergy shall occupy it, and no other.

47. A Clergyman's residence, whether he be a Pastor, chaplain, or other officer, shall not, unless by the special permission of the Bishop of the Diocese, be under the same roof with the apartments of a religious community of females, except at hospitals. They shall not occupy the same yard; there shall be no means of communication between the former and the

latter, except by the front and public way.

48. The Pastor, and in his absence the Trustees, shall see that the yard, garden, trees, fences, &c., belonging to the parochial residence be all kept in proper order. They shall be held responsible for their preservation.

49. When out-missions require the attendance of a Clergyman once or twice a month, they shall erect at the church a dwelling having a sufficient number of rooms, in which the Priest may stop in a manner becoming to his calling. We forbid the Clergy, secular and regular, to stop at houses where they are obliged to sleep in the same rooms with laics.



CHAPTER SEVENTH.

INSTITUTIONS OF LEARNING.

ARTICLE 1.

PARISH SCHOOLS, ETC.

50. The necessity of Catholic Parish Schools

is a question which has of late been too much agitated, and is now too well understood to require further explanation here; no congregation of forty or fifty families should be without such a school. Parents and guardians who neglect to send their children to such when they have them, but will send them to non-Catholic schools, shall be deprived of the sacraments.

51. The Roman Catholic parish school shall be open to all the Catholic school children of the congregation, irrespective of nationality or color. The Pastor is as much responsible for the one as for the other. When there is a sufficient number of Catholic colored children they should have a school of their own. White and colored children shall not be made sit together at the same desk, or on the same bench. Incurrible pupils shall not be allowed to remain at our parish schools, lest they corrupt others, and the school suffer on their account,

52. Parochial schools, whether they be conducted by religious or seculars, shall always be subject to the Pastor. The pupils of seminaries, colleges and academies, as far as the in-

struction of Christian doctrine is concerned, shall be subject to the Clergy having charge of such institutions. When the Parochial Clergy have to instruct the pupils of colleges, academies, &c., they should, where possible, be made attend catechetical instruction with the children of the Parish school.

53. We wish the Bible History to be used in all our schools and institutions of learning, and the pupils, young and old, to be made familiar with its contents. When practicable, we recommend for the more advanced classes, a catechism of Church history. No change shall be made in Parish school books without the consent of the Pastor.

54. The teacher of the Catholic Parochial school shall be a practical Catholic, appointed by the Pastor. He shall be kind, temperate, chaste and competent to teach all the branches taught at a good school of the kind he is supposed to have. He shall teach at least as many hours a day as are taught at the Public schools.

55. The teachers of these schools shall also keep a watchful eye on their pupils, not only

whilst they have them at school, but also as far as possible, when they are out of it, at home, at church, on the streets or elsewhere; they should bring them to account and reprimand them for bad conduct, ill-manners, etc., when ever and wherever they find them guilty of such.

N. B. Whether religious or seculars, the teachers shall remain with their pupils during service on Sundays and week days, to keep them in order. They shall keep their respective school and class rooms clean and in good repair, have them swept every day; see that the walls and furniture of the same be not wantonly injured; they shall by word and example teach their pupils cleanliness about their person, books, dress, etc.

56. To keep up parish schools, unless otherwise supported, the pupils attending them shall be taxed a certain amount per child, each month; this tax should be as low as circumstances will permit; except in the higher branches it should never be more than fifty cents per month, unless when this sum would be absolutely insufficient. When the amount collected from the pupils is not sufficient to

defray expenses, the balance shall be taken from the church treasury, or from other sources intended for this purpose.

57. Whenever Pastors can have their parochial schools supported from the public funds, even at some inconvenience, they should under existing circumstances, be prepared to do this. They shall, however, not accept of this support, unless on the following conditions, viz: 1. The Pastor shall have the right to propose the teacher. 2. The teacher shall not be kept against the will of the Pastor. 3. The teacher must be a practical Catholic, of which the Pastor alone or his superior shall be the judge. 4. The teacher shall teach catechism before or after the legal school hours, and the Pastoral Clergy must be allowed to do the same. 5. All Catholic children of the congregation, who are of an age to attend school, must be allowed to attend this school; the children who live outside of the school district may pay for their schooling in case the directors insist on this. 6. Bible History shall be taught in the schools, and no books shall be allowed therein which contain anything against the Catholic Church.

58. Where needed, clergymen and people must exert themselves to put up suitable and respectable school houses. The Pastor, especially, is in duty bound to look after this no less than after the attendance at school by the children of his congregation. We regret to have it to say that all have not done their duty in this respect; we have school houses in the Diocese which, to say the least, are no credit either to Pastor or congregation.

ARTICLE SECOND

SUNDAY AND HOLY-DAY SCHOOL.

59. All children, from their seventh year, and young people till they have completed the sixteenth year of their age, whether they have been admitted to first communion or not, shall attend this school. If properly conducted, the catechetical instructions here given will be of more service to even the generality of adults than the sermons delivered at high mass. For this reason this school should be made as interesting as possible, and kept at an hour at which it can be most conveniently attended.

60. At this school the catechisms of Christian doctrine and of Church history, and the Bible history shall be taught. To do this to advantage, the scholars must be divided into classes, according to their abilities. The Pastor must select suitable persons, males and females, to teach these classes. Where there are religious, they shall do this, as far as their number goes. Every teacher must keep a list of the names of the pupils of his or her class, and before the lessons of the day are commenced, those that are absent should be marked, and the lessons of the next following Sunday or holy-day given. School must be opened and closed with prayer.

61. Benedict xiv., in his Constit. "Etsi Minime," Feb. 7th, 1742, commands Bishops to oblige Pastors to establish classes of Christian doctrine in all country places where there are Catholic children. And the S. C. Con. has often declared that it is the duty of Bishops to compel, if necessary, by censures, and otherwise, not only Clergymen, secular and regular, and religious, of all classes, but even Catholic lay teachers, to assist the Parochial Clergy in this work.

We therefore insist that catechism classes of the above nature be established in all parts of our Diocese, not only where service is held but also in places remote from where there is mass, where six or more children can be brought together for instruction; and we trust that all well disposed persons, especially Trustees and Directors, will assist the Clergy in this good work. We shall not allow mass to be celebrated at stations where these classes will not be kept up as regularly as possible, at least on Sundays. By school picnics and other festivals, premiums, etc., the children may be induced to attend more regularly and more cheerfully than they otherwise would.

Parents who will refuse to send their children must be made to instruct them, at home, in the branches taught at the Sunday and Holyday schools. If this be observed a great reformation must in a short time be brought about in the rising generation, and many will be saved that would otherwise be lost forever.

62. The following Indulgences are granted to those who interest themselves in the teaching of Christian Doctrine:

I. To schoolmasters and mistresses, who, on

Sundays and festival days, instruct their pupils in the catechism, for each time, an Indulgence of seven years.

II. To fathers and mothers who teach the Christian Doctrine to their children, servants, and other persons, in their employment, each time an Indulgence of 100 days.

III. To those who, for half an hour, apply themselves to the teaching, or learning of the catechism each time an Indulgence of 100 days.

IV. To all the faithful of any age, who assemble at church, or elsewhere, to be instructed in the catechism, if they go to confession on the feasts of the Blessed Virgin Mary, an Indulgence of three years, and if they approach Holy Communion, an Indulgence of seven years.

To these Indulgences, Clement xii., by a brief of the 27th of June, 1735, adds an Indulgence of seven years and seven quarantines, which may be gained by the faithful each time they attend at catechism, either to teach, or to be taught, provided they confess and receive the Holy Eucharist; and he grants to those who frequent this sacred duty a Plenary Indulgence on the nativity and resurrection of

our Lord Jesus Christ, and on the feast of St. Peter and St. Paul.

By a decree of July 31st, 1756, Benedict xiv. grants to all the faithful an Indulgence of seven years and seven quarantines for every time they assist at the explanation of the Gospel on Sundays and Holy Days, as such is commanded by the Council of Trent. Sess. v. De Reform Cap. 2.—Sess. xxii. Cap. 8; and a Plenary Indulgence on the feasts of Christmas, Easter, and of St. Peter and St. Paul, on condition that they go to confession and communion on these days. Pius vi., December 12th, 1784, added to the above, on the same conditions, a Plenary Indulgence to be gained on the feast of Epiphany and Pentecost Sunday.—See Bouvier De Indul. To catechists we recommend “Hamon on the Catechism,” translated from the French.

ARTICLE III.

ECCLIASTICAL COLLEGES AND THEOLOGICAL SEMINARIES.

63. By an Ecclesiastical College, we under-

stand an institution of learning in which boys are taught belles-lettres, the humanities and philosophy, and receive a religious training, with a view to the holy ministry; by a Theological Seminary, we understand an institution in which candidates for the ministry who have finished their collegiate course, are taught theology, canon law and the concomitant branches of church literature, and are more strictly trained in ecclesiastical discipline.

64. The means required to keep up Seminaries, as prescribed by the Council of Trent, are very considerable; for this reason in the absence of other sufficient support, a collection is taken up annually for this purpose, at which all should contribute liberally. We hope that no mission, however poor, which is attended by a Priest, secular or regular, one Sunday in the month, will contribute less than twenty (\$20) dollars per annum for the Seminary. From congregations or missions attended more frequently, or having service on all Sundays and Holy Days of the year, proportionably more will be expected, according to the size and wealth of the congregation and the services rendered. Congregations attended

by two or more Priests, must, in all justice, give more than those having but one. Pastors will send us the names of those who give ten dollars or more for the Seminary.

CHAPTER EIGHTH.

CHURCH REVENUE.

65. The revenue of the Church shall consist of the monies coming from the following sources, viz: .

(1.) From pew rent.

(2.) From collections at mass on Sundays, Holy Days, and other days, except when such shall be taken up for other purposes, ordered by the Bishop.

(3.) From all collections taken up for the Church anywhere, by subscriptions or otherwise.

(4.) From building or other societies established for the purpose of raising means for church, school, or other religious purposes.

(5.) From grave yards.

(6.) From monies obtained by cultivating, selling, leasing or letting of, or for the produce,

such as coal, iron, stone, sand, wood, hay, etc.; of farms, lands, houses, etc., belonging to the congregation.

(7.) From festivals, fairs, private donations, or whatever other sources when intended for the Church or congregation.

66. From the revenue arising from the above sources, the Clergy's salary, organist, sacristan, school-teacher if necessary, congregation's debts and current expenses shall be paid.

67. The monies received at collections taken up by order of the Bishop of the Diocese, v. g., for the Pope, seminary, aged and infirm Priests, orphans, etc., shall not, either in whole, or in the least part, belong to the Church revenue, nor shall any deduction whatever be made from any of these for the ordinary Sunday collection, but the whole amount received shall be sent, as soon as possible, to the person appointed by us to receive such.

68. The monies of altar, rosary, orphan, temperance, benevolent, or any such like societies, belong to the church revenue, only as far as the constitution or by-laws of these societies may express such. All such monies shall be

kept by the societies in question, and by them applied exclusively to the end for which they were raised.

CHAPTER NINTH.

CLERGYMEN'S SALARY.

69. Where the means permit, the congregation shall pay the Pastor a salary of seven hundred dollars per annum, and provide him, free of all charge, with a suitable dwelling, furnished in a becoming manner, together with fuel and light for same. When he has an assistant, he shall receive at the rate of one hundred dollars more, per annum. He shall receive nothing extra for substitute.

70. Where there are several missions, or stations, to be attended, each shall contribute to the support of the Clergy attending them, in proportion to the attendance received. The place, however, at which the Pastor resides, shall furnish the parochial residence, furniture, etc., as above. This place shall also pay more for the Pastor's support than those where he

does not reside, unless the latter be more frequently attended on Sundays than the former.

71. A Clergyman, Pastor, or assistant, having several missions to attend, shall not, on this account, receive more than the fixed salary. These missions, however, if able, shall defray the traveling and other extraordinary expenses necessarily incurred by attending them.

72. When the Pastor has an assistant he shall leave at his disposal, at least one comfortable room, if possible two, at the parochial residence, well supplied by the congregation with furniture, fuel and light. Besides this the congregation shall pay the assistant at the rate of \$400 a year, unless the Bishop decide otherwise. The Pastor shall furnish him with board and washing free of charge.

73. The Bishop of a Diocese and his household, like all others, are supported by those for whom they labor. In the absence of prebends or pious foundations, sufficient for his decent support, the Bishop has a right to a reasonable portion of the ecclesiastical revenues of the Diocese,—See chap. 3d. Even where there are prebends in abundance, he has a right to the cathedraticum, a certain amount of the jura

stolæ, and to the procuratio. Canonists define the cathedraticum to be a tax imposed by the Bishop on the churches and Clergy of his Diocese for his support. The procuratio is that which is paid on the occasion of official Episcopal visitations, whether such be made by the Bishop in person, or by others sent by him. See Scavini, vol. iii., n. 658.

74. In this Diocese, all congregations which have a revenue, as in chap. 8th, shall pay five per cent. cathedraticum of all revenues arising from whatever source, excepting subscriptions, donations, lectures, fairs, picnics, or other festivals. Those that have no such revenues, and missions, in which the whole of the Pastor's income, except when attended by mendicants, does not amount to five hundred dollars per annum, shall be exempt, or they may agree with us on the amount to be paid for this end. Pastors and Trustees will please see that the cathedraticum be sent to our treasurer semi-annually, on or about the beginning of January and July.

CHAPTER TENTH.

DE RESIDENTIA.

(For this chapter see larger work.)

CHAPTER ELEVENTH.

ORPHANS AND ORPHAN SOCIETIES.

75. To raise the means required for the support of destitute orphans, half orphans, and other helpless, destitute persons, whom God, our Holy Church, and humanity recommend to our charity, we command Trustees, by virtue of holy obedience, to help organize orphan societies in every congregation and mission throughout the Diocese, each in his respective place, according to the plan sent, whether such congregations now have orphans to provide for, or not. According to this plan, which may be changed or simplified to suit taste and circumstances, provided only the end intended be attained, it will be the duty of the members of each local orphan society, to look after all the poor Catholic orphans, half orphans and destitute helpless cripples in the congregation in

which the society is established. and to provide for them, by either placing them, for some small remuneration, with good Catholic families, who will raise them as they should their own children, or, when places cannot be found, sending them to the orphan asylums designated, or to be designated by us.

76. As heretofore, so hereafter, annually, on Pentecost Sunday, or as soon thereafter, as practicable, a collection shall be taken up for the orphans, in every church of the Diocese. The Pastor shall send the proceeds of this collection to our Chancellor, within two weeks from the time it is taken up in the churches of his mission.

77. Unless where the local societies defray all expenses for the orphans they have in charge, as is being done by the orphan societies at Quincy and of many other places, half of what it will cost to keep them will be paid by the Diocese, from the proceeds of the Pentecost-collection, the balance shall be paid by the local societies: for which, besides their monthly contributions, which may be very small or large, according to current wants, they shall be allowed to take up a collection, annually, in

their respective churches, at all the masses of the first Sunday after the feast of St. Vincent of Paul, or as soon thereafter as possible. Pastors will announce this collection, as also the Pentecost-collection, the Sunday before it is taken up.

78. To avoid pecuniary embarrassment, only such orphans, half-orphans, cripples, &c., shall be taken charge of by our societies, as are absolutely destitute of the means of support, and cannot be left as they are, or provided for at hospitals, or county poor-houses, or other institutions, without endangering their salvation. When orphans, or other helpless persons, have property, they shall only be taken charge of on condition that such property be used for their support, as far as it may go. Hence Pastors, or societies, wishing to send orphans to our asylums, and draw assistance from the Diocese for such, or other persons, as above, shall inform our Chancellor thereof, and give, as far as possible, the circumstances connected with the condition of such persons, and await his instructions.

79. Brother and sister shall not be separated; for this reason they shall be sent to the

Quincy Asylum, where both sexes are received. Other orphan girls should be sent to Belleville. We shall not pay anything for orphans sent out of the Diocese, unless such be done with our permission.

CHAPTER TWELFTH.

SUPPERS, PICNICS, FAIRS, BALLS, ETC.

80. As far as picnics are concerned, the abuses and scandals arising from them are so frequent and so great, that we sincerely hope, that the day is not distant when they will disappear altogether, except for family circles and for children. We forbid the use of intoxicating drinks at picnics, except wine in small quantities for lemonade.

81. In relation to fairs, suppers, and theatrical plays, and other festivals for religious purposes, we forbid them to be held, unless in a manner becoming a Christian people. Under pain of suspension to be incurred, ipso facto, we forbid the Clergy to allow them, or sacred concerts, or lectures by laymen, or organ trials

for which money or tickets are collected at the church entrances, to be held in the churches of our Diocese, either before such shall be dedicated, or after, as long as they are to be used for divine service. Under the same pain we forbid the above, excepting lectures and sacred concerts, to be held in the basement, or sacristy, or any other part of any of our churches, either before or after they shall be dedicated.

82. We shall allow lotteries on a small scale, such as are found at picnics, fairs, &c., provided they be not forbidden by the civil law. Great gift lotteries shall not be allowed; they have generally ended in what was considered a swindle, and with scandal.

83. In relation to balls and dances, we recommend watchfulness. The Holy Ghost warns against associating with those who frequent such. We read in the book of Ecclesiasticus ix. 4—"Use not the company of her that is a dancer, lest thou perish." St. Basil, commenting on this subject, says: "Young women who love to dance, lose the fear of God, and despise the flames of Hell." "The dance," says St. Charles Borromeo, "is a skillful invention for

corrupting morals; it is the source of evil thoughts, impure expressions, of adulteries, of the most shameful acts of impurity, quarrels and murders; it turns away many persons from their religious duties, from prayer, holy reading, and makes them inattentive to the instructions which they very much need." "One cannot go thither," continues this holy Cardinal, "without frequently and grievously offending God." See Acts Council Milan. St. Francis of Sales, speaking of balls and dances, says: "Oh Philothea! these idle recreations are ordinarily very dangerous; they extinguish the spirit of devotion and leave the soul in a languishing condition; they cool off the fervor of charity and excite a thousand evil affections in the soul." Compared with good works he calls balls and dances "criminal fooleries."

See Introduction to a Devout Life by St. Francis of Sales. Part 3rd, Chapter 33.

It was often our sad lot, in the exercise of parochial duties, to witness the truth of the words which we have quoted from St. Charles. As a further result of such we find, that in the parts of our Diocese, where balls and dances

are of frequent occurrence, whilst ignorance vulgarly, spiritual sloth, religious indifference, infidelity and other, to the eyes of the world, perhaps more degrading evils, are on the increase, faith and morals are on the decline; Sundays and holy-days profaned, the churches forsaken, the religious education of the youth, the reception of the sacraments, and prayer almost entirely neglected. Nowhere are mixed marriages, and marriages performed by Squires, and marriages invalidly contracted more frequent, than in such communities. Nowhere, not even amongst the most uncivilized tribes, has our holy religion more obstinate difficulties to contend with than here. Hence, we call upon Pastors of souls, and all good Christians, to bring their influence to bear against these, and all other amusements, which are known to be a cause of scandal and the occasion of ruin to souls.

84. Lest these dances and balls, which on account of the circumstances, almost invariably connected with them, seldom escape being the proximate occasion of scandal and sin, should appear to receive the sanction of the church and approval of her authorities, by

allowing them to appear on holy ground, we must, to be consistent, forbid, and do hereby emphatically forbid them at fairs, pic-nics or other festivals gotten up by, or for Catholics. We further strenuously forbid them to be gotten up by, or in the name of, or for the benefit of Catholic churches, schools or school houses, religious communities, confraternities or societies. Further, we forbid the clergy of our Diocese, under pain of suspension, to accept of the monies, or any part of the monies, made at, or by occasion of such balls and dances, or fairs, pic-nics or other festivals held in a manner, or at a time, or in a place proscribed in this chapter, either for themselves, or for any religious, eleemosynary, educational or other purposes whatsoever. For, we firmly believe, that monies raised by such means, will draw after them, not God's blessing, but His maledictions.

85, Though we are in no way opposed to making provisions for invited guests, we do most emphatically forbid noisy and disorderly out-door dinners or other festivals, at the blessing of corner-stones, dedication of churches or other institutions; consecration of bells, and at

all other religious solemnities. We forbid the Clergy to allow bar-rooms, or drinking stands to be erected, or potables to be sold—even those which are not intoxicating, at, or within hearing of the church or place where the solemnity is to be performed. A church or other institution which cannot be built, or finished, or supported, without scandals of this kind, shall be left unbuilt, unfinished and unsupported.

N. B. Where these solemnities take place on a Sunday, care must be taken, that other religious assemblies be not disturbed by the firing of guns or parading of music bands.

CHAPTER THIRTEENTH.

CEMETERIES AND INTERMENTS.

86. Catholics should not be allowed to remain indifferent as to what shall be done with their bodies after death. From the beginning up to the present time, the Church has always been most anxious to keep her dead together, and to have them rest in consecrated ground; wherefore we wish every congregation to have a cemetery. Where such has not been blessed

by the Bishop, or by a Priest delegated by him for this purpose, the Clergy shall bless each individual grave, unless where the graveyard is condemned by the Bishop of the Diocese.—Balt. 392.

87 Where possible, the cemetery shall not be nearer than five hundred feet to the Church, nor more than two miles distant from it. To prevent accidents, the road from the Church to the cemetery should neither cross nor lead along a railroad track.

88. In cities and towns, where there are several churches, they shall, after the present cemeteries shall be filled, have but one common cemetery. The cities of this Diocese being small, 395 Balt. has no application with us. Where several parishes bury their dead in the same cemetery, the ownership thereof shall not belong to any of them, but shall be vested in the Diocese of Alton, or other Trustees, as the Bishop may direct.

89. The Sexton shall be the superintendent of the cemetery. He shall fulfill the duties of his office, as the Board of Trustees of the church or cemetery may direct. Where the cemetery belongs to several congregations, the

Sexton shall be appointed by a vote of the Pastors of the congregations burying their dead in said ground; when they cannot agree, the Trustees shall vote conjointly with them, and when all united cannot agree upon a man to be appointed to this office, the Bishop of the Diocese shall appoint one.

90. The Sexton may collect all monies for lots and graves; he shall hand such, without delay, to the Treasurer of the Board of Trustees of the church or cemetery, as the case may be. Every three months, the above Pastors and Trustees of the cemetery and the Sexton shall meet for a settlement, and after deducting expenditures for improvements and current expenses, the balance shall be divided between the treasuries of the different congregations, in proportion to the amount which was received from the members of each congregation. Improvements shall be made as directed by the Board of Trustees, subject to the regulations of the Diocese, or the decision of the Bishop. The two laymen to be appointed members of this Board of Trustees, unless it be for the Diocese of Alton, may be proposed by the above Pastors.

91. In every cemetery a place shall be reserved for the burial of the Clergy; it shall be a choice piece, measuring not less than twenty feet by twenty. A piece shall also be fenced off, on which lots and graves may be sold to families of mixed religion. This piece shall not be blessed with the graveyard; the graves of Catholics on it shall be blessed, at the interment.

92. Jews, Infidels and Protestants who call for a Priest, with the expressed view and determination of entering the Church, but die before he arrives, may receive a Christian burial, as if they had always been members of the Church. When a Catholic, foreseeing difficulties in relation to his interment, expresses a desire to have his body buried in blessed ground, and according to the rites of the Church, this latter shall be granted him, even when it is known that the relatives and friends will afterwards carry off the body to another cemetery.

93. The Clergy and Trustees shall have an understanding with the superintendents of hospitals, poor-houses, prisons and other institutions, to the effect, that Catholics dying at these houses, may receive Christian burial, at

the expense even, of the congregation in which they die.

94. Under pain of suspension, we forbid the Clergy to allow the bodies of those, who died of undoubtful contagious diseases, to be brought to a church, or private chapel, for the exequies; whether such be the body of a laic or Clergyman, secular or regular, even that of a Bishop. The Clergy may perform the funeral rites over such bodies, at the graveyard; or they may celebrate mass and perform all the other rites at the Church, for such, whilst the bodies are at the house where they died, or on the way to the cemetery, or already buried, as if they were present in the Church. Such bodies shall always be buried privately; the Clergy shall not accompany them. Priests are obliged, *sub gravi*, to attend the dying, even *cum periculo vitæ*, i. e., with a certainty of death before them, but they shall not expose themselves unnecessarily, the duties they owe the Church, and society, and themselves, forbid this.

95. The deeds given of cemetery lots shall be signed by at least three members of the Board of Trustees of the cemetery. No interment shall be made in any lot, before it is paid

for. For form and conditions of deed, see larger work.

CHAPTER FOURTEENTH.

BOOKS, LIBRARIES AND PAPERS.

96. We look upon it as a grave duty, incumbent on all friends of religion, to circulate good Catholic books and tracts, as much as possible, amongst the people.

Wherever it is possible, congregations should get up good and well regulated libraries, supplied with choice books, which should be brought within the reach of all. Pastors shall not leave the selection of library books to others; they must examine them themselves, and carefully remove from their libraries those sickening religious love tales and all such like trash, composed mostly by ladies;—light reading, with which the world appears to be flooded just now. If we can do no better than to place such before our young people, we better have none at all.

97. After good books, there is nothing of more service to our people than a good daily

or weekly Catholic newspaper. By these they are kept posted, as they should be, in the current news of the day, as well as in what has transpired and is transpiring in relation to Church and State, and are put in possession of what they need, to meet and refute the false accusations brought against us daily by the anti-Catholic press.

98. Whilst we earnestly exhort you to support the Catholic press, we do not wish to be understood as recommending those so-called Catholic papers which appear to consider themselves called to criticise, censure, and parade before the public the faults, real or imaginary, of individual members or whole bodies of the Clergy, or those ^{22. 10. 18} who place nationality before religion. What good can result from such a course? Have Catholic journalists so far forgotten or lost sight of their exalted mission, as to labor against the sacred cause which they are called to defend? Have they any more right than other people to injure the character and good name of their fellow men? Is the Eighth commandment less applicable to them than to others? Can they not understand that whatever they publish against a Catholic

institute, or a religious community, or a Clergyman exercising the duties of the sacred ministry, must militate more or less against all, and bring more or less shame and discredit upon the whole Catholic body? We hold it to be the sacred duty of every Pastor of souls, and of every Catholic, to raise his voice against such a course. We trust also that you will withhold your support from Catholic papers which, by advertisements or otherwise, encourage what is forbidden by the statutes or regulations of this Diocese.

CHAPTER FIFTEENTH.

OF SOCIETIES.

99. St. Ignatius of Loyola speaking of things which are indifferent in themselves, says, that like water, they may be agreeable or nauseous to the taste, beneficial or injurious to health, according to the ingredients which they contain. The same may be said of societies: when they are made up of good material and well regulated, they may be very useful and be productive of much good, and should be en-

couraged. They have been a tower of strength in the Church of God. When, however, they are not thus constituted, they become useless, injurious and dangerous, and should be discouraged, and when necessary suppressed. We shall treat in this chapter: first, of Secret, then of Catholic societies.

ARTICLE FIRST.

SECRET SOCIETIES.

100. Secret societies are at the bottom of, and may justly be put down as the prime movers in, nearly all the evils which have disturbed the peace of the Church of God and of society for more than a century. They are the principal supporters of the existing unchristian school system and of the anti-Catholic press. Of secret societies, the so-called order of Free Masons takes the lead; all others act more or less under its influence. This is, because the best disciplined and most numerous, the most powerful organization of men which Satan has ever been able to marshal against the Church of Christ. They are bound by most awful oaths to guard the secrets of their nocturnal assemblies; extermination is the pun-

ishment inflicted upon all members of the order who will dare violate these oaths. This society is so well organized, in all its branches, that thousands of good men are found in its ranks who, apprehending no evil, think that all is right. The motto of the occult branch of this order is, "War on God and on his Christ! War on kings and all human power which is not with us!" As a striking proof and illustration of this, witness the cruel and unrelenting persecutions, just now, waged by Free Mason governments exclusively, against the Catholic Church and against Catholic governments. Free Masons and Free Mason governments alone, unite in depriving the Pope of his just temporal rights. Under them alone, are Catholic Bishops and Priests incarcerated and condemned to hard labor and exile. Religious men and women, who have grown old in the service of God and of their neighbors, are deprived of their homes and thrown out upon the charities of the world. Faithful Catholic school teachers are dismissed, Catholic schools, colleges, seminaries and convents are closed, and it is made a criminal offense for Catholic parents to have their chil-

dren educated according to the dictates of their conscience. If, as a general thing, Free Masons in the United States are less inimical and more tolerant towards the Catholic Church than are their brethren of the Old World, we have the characteristic generosity of the American people, and not the good-will of Free Masonry, to thank for this.

For further information on this subject, we recommend the perusal of "Lights on Masonry." Also a little work by Mgr. de Segur, lately translated from the French, and published in pamphlet form, to be found at Catholic book-stores generally.

101. All members of secret societies, and also their abettors and supporters—those who defend their cause—even those who furnish them rooms wherein to hold their meetings—are excommunicated and, therefore, shut out from the sacraments of the Church, as may be seen from the Bulls and letters of excommunication issued against such by the Popes Benedict XIV., Pius VII., Leo XII., and Pius IX.

ARTICLE SECOND.

ROMAN CATHOLIC SOCIETIES.

102. Not all associations that claim this title have a right to it; there are numbers of them which display costly banners with the above inscription emblazoned on them, that, under many respects, are more dangerous to the innocent and unwary Catholic than any of the secret societies above mentioned. There is a great difference between a Catholic society and a society composed of Catholics. We have fire companies composed exclusively of Catholics, but we have never yet heard of a Roman Catholic fire company. By a Catholic Society, we here mean a number of practical Roman Catholics associated for some good Christian end, governed by a constitution and by-laws, which, at least, do not in any way conflict with the spirit of the Catholic Church, and may safely be approved of by the competent ecclesiastical superior.

103. In a document, which appeared in the Philadelphia Catholic Standard, October 17th, of last year, approved of by the Bishop of Philadelphia, and signed by a number of the most influential Priests of that Diocese, we find that

the most dangerous associations which claim to be Catholic societies, are the Ancient Order of Hibernians, the Emeralds, and the Knights of St. Patrick. These societies, as there stated, are composed mostly of nominal Catholics, many of whom seldom or never approach the sacraments. If we may judge from their conduct, their constitutions and by-laws are in evident conflict with the spirit of the Catholic Church, as their public acts, to our certain knowledge, are very often performed in defiance of all ecclesiastical authority. They obey Priests and Bishops as far only as these favor them, or as such suits their interests and rebellious notions, otherwise, the commandments of God and of His Church, the authority of the Bishop, and the statutes of the Diocese, and all respect for Priests, except such as are weak enough to favor them, are defied and trampled under foot. For particulars see larger work.

104. It must therefore appear evident to all that, to the unwary, and to those who are more patriotic than religious, societies like the above, composed of men who call themselves practical Catholics, must be more tempting, and con-

sequently more dangerous, than either Free Masonry or Odd Fellowship; it must also appear clear that, these men being supposed to be within the bosom of the Church, their associations are more injurious to her, and cause more pain to her ministers and good members, than those that are outside. Judas gave greater scandal than even the High Priests: his conduct was more painful to Christ and to his Apostles, and to the whole Church, than was that of Pilate, or of those who nailed the Savior to the cross. Wherefore, warn all, not only against secret societies, but also against all societies of Catholics whose rules or practices are not in harmony with the spirit of the Church. That there may be unity of action amongst our Clergy and good people in this matter, we exhort all to hold no communion with the latter associations, unless they submit to the following rules, viz:

I. Their constitution and by-laws must be approved of, or at least tolerated by the Bishop of this Diocese.

II. They shall not receive, or keep as members, any but practical Catholics, who approach the sacraments regularly, not less than once a year, as the Church commands.

III. They shall not admit, or keep, as members, those who send children, or cause such to be sent to a non-Catholic school—where there is a good Catholic school—as in Chapter vii.

IV. They shall not, as Catholic societies, get up balls or dances, nor shall they, as such, take any part in them. They shall faithfully observe our regulations in relation to fairs, picnics, and other festivals.—See chap. xii.

V. They shall not hold their meetings during the parochial Mass or Vespers, on Sundays or holy-days of obligation, nor at any other hour to keep members or others from divine service on such days.

VI. They shall not, as societies, get up any fair, picnic, or other celebration, or assist at such in a body, either at home or elsewhere, unless with a previous understanding with their Pastor. When the members are of different parishes, they should endeavor to do these things, if possible, in a manner agreeable to all the Pastors in whose congregations members live.

VII. Their meetings shall be accessible to the local Clergy, who, when they appear at such, shall always be treated with the respect and consideration due them.

105. If any society now existing in this Diocese, or to be established in the same hereafter, shall refuse to comply with the above articles in full, and in good faith, or shall knowingly and intentionally violate the same, or any part thereof, such societies, one and all, if proved guilty, after having a hearing, shall be punished as follows, viz:

a. Their meetings or resolutions adopted at same, shall not be published in any church of this Diocese, unless the resolution be to submit, and to render satisfaction for past transgressions.

b. They shall not be allowed to hold their meetings in any church, school-house, hall, or other building belonging to, or held by any congregation of this Diocese.

c. They shall not, in their regalia, take part in any religious procession, or other religious solemnity, nor wearing such, assist at mass, vespers, or a funeral, or receive communion in a body.

d. If it be a temperance society, the pledge shall not be administered to its members by a Priest.

e. Under pain of suspension, we forbid all

Priests, secular and regular, to commence mass, or continue the same, or any other divine service, for the living or the dead, or to cause such to be done, when they know that the members of such a society, as has defiantly transgressed our regulations in relation to picnics, dances, balls, etc., are to be, or are actually present in their regalia; unless where, unknown, or contrary to the expressed will of the Priest, they should enter the church during mass, after the Offertory.

106. Since it is an incontestable fact, to which almost every Catholic Priest can bear testimony, that members of secret societies make it their duty to keep Catholic Clergymen from attending their dying brothers, we hereby forbid the religious and others having charge of Catholic hospitals or other Catholic institutions, to allow the members of such societies to watch with their sick brethren, unless with the full understanding that the Clergy of the Diocese may visit them, and converse with them alone, and otherwise, as with all other sick. Where this is refused, their sick shall not be admitted, and if already admitted, they shall be removed as soon as possible. Though our

Catholic hospitals shall be open to the sick of all denominations, no minister of religion, other than a Catholic Priest, shall be allowed to administer to even the non-Catholic sick, in any other than a strictly private manner, whether such be at an hospital or other Roman Catholic institution. Catholics are not allowed to assist at heretical services, to send for, or call ministers of other denominations to attend the sick, or to furnish them bread and wine for their communion.

N. B. Catholic societies can only then be allowed to participate in public demonstrations or celebrations, at which forbidden societies appear with their regalia, when such demonstrations are of a purely national or political character, and devoid of all anti-Catholic religious services. However national the character of festivals or celebrations may be, Catholic societies shall not appear at them when they are gotten up under the auspices or leadership of secret societies. They shall only then appear before the public, when they can do so with honor to their Church and themselves, and in a manner to elicit admiration and command respect.

CHAPTER SIXTEENTH.

COLLECTIONS.

107. The following collections, unless otherwise ordered by the Bishop, shall be taken up annually; at the parochial churches, if practicable, on the day appointed, at the stations, as soon thereafter as possible, viz: at Christmas, for the Diocesan Seminary; Easter Sunday, for the aged and infirm Priests of the Diocese; Pentecost, for the orphans of the Diocese; Rosary Sunday, i. e., first Sunday of October, for our Holy Father, the Pope; on All-Souls Day, for masses for the souls detained in purgatory, *in genere*.

108. In relation to other collections, Balt. 119, forbids Clergymen to take up such for any purpose, even alms, outside of their own parishes, or missions, without the permission of the Ordinary. Clergymen coming from other Dioceses must, besides having permission, given in writing, by the Bishop in whose Diocese they wish to collect, bring with them letters of recommendation from their own Bishops.

109. Of the members of sisterhoods, the Council of Baltimore, 422, says: "It is most becoming that religious women, whether they

be cloistered or not, remain as far as possible in their holy solitude, and devote their lives to the spiritual exercises and works of charity prescribed by their rules. We utterly disapprove of the custom, or rather abuse which has lately appeared amongst us, according to which some of these pious women travel about, here and there, sometimes to places quite distant from their convents, for the sake of collecting money, either to found new houses, or pay the debts of those already established. We exhort all Bishops and conjure them, in the name of the Lord, to forbid and not to tolerate, in any way, a custom which is so directly opposed to the spirit of a religious life, and is open to so many dangers and scandals." These decrees shall be observed; if any transgress them, they shall be publicly denounced from the altars, during service, on Sundays.

CHAPTER SEVENTEENTH.

OF PIOUS FOUNDATIONS.

110. For these foundations, see Balt. 370. We do not feel disposed to accept of any of them, no matter how small or great they may be.

For we know not how soon the State or the United States government, following the example of the governments of Europe, may appropriate our Church property to its own use, or apply it to ends for which it was not given. Hence, we shall take on ourselves no responsibility whatever, in relation to these foundations, and where they exist we wish them to be returned, if possible, or the conditions of keeping them be so modified that they may be fulfilled at once, or in a very short time. If, hereafter, any legacies should be left to any church or community, let the conveyance be made as in No. 19. Where the faithful wish to leave a certain amount of money for masses, to be celebrated for a number of years, advise them to have these masses celebrated at once. If they be willing to do this, Priests may accept of such money: if not, they shall not accept of it.

CHAPTER EIGHTEENTH.

EPISCOPAL VISITATION OF PARISHES.

111. As it is the father's duty to look after the spiritual and temporal interests of his household, and the Pastor's, after those of his

parish, so it is the Bishop's duty to look after the spiritual and temporal interests of his Diocese, as far as the good of religion demands such. "Take heed to yourselves, and to all the flock, over which the Holy Ghost hath placed you Bishops, to rule the Church of God, which He hath purchased with His own blood."—Acts xx., 28. Clergy and people, religious and seculars, young and old, rich and poor, all must obey him: for all are members of the one great household of which the Bishop is the spiritual father; all, each in his own place, is a useful and necessary member of the body of which he is the head. And, because the Bishop must look after all, and care for all, the Church obliges him to visit the parishes of his Diocese annually, if possible, to administer Confirmation and to look after all the interests of religion. When he cannot do this himself, he should have the latter, i. e. the visitation and inspection of parishes, &c., attended to by others.

112. In a community of mixed religions like ours, all out-door parades, except the ringing of bells, shall be avoided on this occasion. Church however and sanctuary, altars,

&c., shall be gorgeously decorated, as on feasts of the first class. Where the sanctuary is large enough, a throne should be erected after the model of the one in the ceremonial. Where this cannot be done, a small platform should be prepared and decently covered with carpet. The place where the Bishop sits shall not be higher than the platform of the high altar. Where neither throne nor platform can be placed, there should be, at least, an arm-chair and kneeling-desk, according to the description given in the larger work—covered with green or red, or otherwise in a manner becoming the occasion.

113. The visitation or inspection of church, sanctuary, tabernacle, sacred vessels, vestments, sacristy, confessionals, baptismal font, cemetery, books, &c., shall all, as far as practicable, be made as prescribed.

This duty of the Bishop extends, also over Catholic colleges, academies, schools, professors, the branches taught, the authors used, and everything that pertains to religion, faith, or morals generally. The Bishop's orders and corrections, on this occasion, must be observed, even where an appeal has been taken to the Holy See. For the rest see larger work.

CHAPTER NINETEENTH.

CONCLUSION OF PART FIRST.

114. In concluding Part First of this Pastoral Instruction, in addition to what we have said in chapter 2d, of the duties of Church-Trustees and Directors, we wish to add that these officers shall see that good order be kept during divine service. It does not become a Priest to act the part of a policeman. The Trustees and Directors, therefore, shall remove from the church or other places of assembly under their control, all objects of disorder, and persons who, after being warned, will continue to conduct themselves in a manner unbecoming and not allowed at Catholic Churches.

115. We wish also to have it deeply impressed on the minds of Trustees and Directors, that they shall not interpret anything we have said, or may yet say, to mean, that Pastors or other clergymen, are placed under their control, or supervision. Such would be opposed to all the traditions of the Catholic Church. In the Catholic Church Trustees and Directors are appointed to help their Pastors, not to embarrass them. And we wish to have it distinctly understood that if the Lay Trustees undertake

any new work for the congregation, pay old debts or contract new ones, without the Pastor's knowledge and consent, they shall be personally responsible for what they do, and if repeated they shall be considered unfit for the office they hold. The Pastor shall have the exclusive right to appoint teachers, organist, sacristan and sexton, and to determine their duties and, their salaries.-

116 We wish further to have it impressed on the minds of all, and to have it well understood by Clergy and people, that, as Clergymen, having charge of souls, cannot renounce in favor of laymen, the rights which belong to them, as Priests, so we cannot surrender to any one, unless to our successor or to the Holy See, the rights which belong to the office of a Bishop for the government of his Diocese. Consequently, the laws which we have made and do hereby promulgate, or may hereafter make and promulgate for the government of parishes, the administration of property, erection and improvement of churches, &c., shall not, any of them, be interpreted to mean a surrender of any of our powers, to abrogate or change such laws as the good of religion and

the sanctification of souls may, in our judgment require. When, therefore, we may find it necessary to have a building erected or changed, to have it or other property improved, according to the requirements and means of a congregation, it shall not be lawful for the Trustees to deliberate, as to whether such shall be done or not; it shall only be lawful for them to meet with the Pastor, and deliberate with him about the steps to be taken, to carry out the work, according to the laws given them for their government. Where Trustees refuse to do this, they shall be replaced by others, as soon as such shall be practicable.

117. We hereby revoke and make null, and of no value, all faculties, favors or privileges, hitherto granted by ourselves or our predecessor, which conflict with any part of this Pastoral Instruction, whether such were given to seculars or regulars.

118. Finally, we beseech all Pastors, Trustees, Directors and all officers of churches, congregations, schools, &c., to fulfill the duties of their respective offices with honesty and ability. Let no man accept of the office

of Trustee, unless he be able, willing and determined to fulfill the duties of this office, as laid down in this book. If any man, who has accepted of it, be unable or unwilling to comply with these rules, let him hand in his resignation, stating, at the same time, the reasons why this is done; if considered sufficient, his resignation shall be accepted. For the rest, God will reward his faithful servants. "*Be thou faithful until death, and I will give thee the crown of life.*"—Apoc. i., 10.

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